

# SOIL OF LIBERTY

PUT OUT BY NORTH COUNTRY ANARCHISTS

AND ANARCHA-FEMINISTS

VOL. 1 NO. 1

## ANARCHISTS GATHER

By Tom Copeland, Tony Salvatore

Over the weekend of October 24-26, probably the largest Midwest anarchist gathering ever was held in Minneapolis, Minnesota. Between 200 and 225 anarchists and those curious about anarchism came from Wisconsin, Missouri, Iowa, Illinois, Indiana, New York, and Minnesota to attend the weekend events.

Highlighting the gathering were several discussions held on Anarcha-Feminism. The significant interaction between men and women this weekend had long been absent from left politics locally. A number of women commented on the generous, non-threatening feelings they got from those attending. Hope was expressed that men and women might be able to work more closely with each other in the future. The strong statements by many women on their commitment to anarcha-feminism were positive signs of political and personal efforts by women to share with anarchist men at the gathering. Feelings generally ran high throughout the weekend.

## IN MINNESOTA

The weekend was a fine mixture of anarchist theory, practice, culture, and just a damn good time. Sam and Esther Dolgoff, both anarchists in their 70's, came from New York to share some of their experiences. Sam spoke on "The Misconceptions of Anarchism: Are Its Principles Applicable to Modern Society?" Mulford Sibley offered a workshop on "Anarchism, Socialism and Pacifism." The Avante Garde Theater from Duluth put on a play titled "The Rebellion in Portugal." Workshops were held on workers' self management, politics of means and ends, neighborhood industries, anarchist organization, and others.

Out of the gathering came the beginnings of a local anarchist federation. People were urged to join or start small discussion groups and this newsletter was organized to continue communication. Regular forums on specific topics were planned for the future. One group began to work to propagandize the nature of the S-1 bill now going through congress.

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"Anarchism stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free groupings of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes, and inclinations."

—Emma Goldman—





# S-1 : BILL OF FRIGHTS

by Don Olson

S-1 stands for Senate Bill 1 and there is very little awareness about its repressive and reactionary measures, even among radicals. It would probably be the worst law since the Alien and Sedition Acts of 1917 and in terms of scope and viciousness, it would be, in the words of the Guardian, "an enabling act to assist the growth of fascism." It would be a cruel legacy from Nixon, Mitchell and that gang.

A little history of the bill can aid in understanding. Lyndon Johnson as president in 1966 appointed a commission to make up a codification of U.S. laws, something which had not been done since 1809. It was known as the Brown Commission because it was headed by liberal, former

California Governor Edmund Brown. Composed of liberals and conservatives, the liberals generally predominated. Finished in 1971, it was presented to then president Nixon. Though the codification had elements civil libertarians would object to, the Senate members of the commission, John McClellan and Roman Hruska, took the bill and put their own reactionary ideas in a bill introduced in 1973. But even this was not enough for Nixon, who had Mitchell in the Justice Department devise a new bill. McClellan and Hruska held Senate Judiciary Subcommittee hearings to consolidate the bills and out of it came the 753 page Criminal Justice Act of 1975, known as S-1. Interestingly enough, it also has the sponsorship of liberal senators Birch Bayh and Mike Mansfield, the Majority leader.

Few people have read all of S-1 and fewer still know how each provision relates to existing law or what the language means precisely. It has been predicted that fifty years of litigation would flow from the passage of S-1.

There are very few copies of the bill around. It is now (temporarily?) out of print and I will be using the language of secondary sources. Everything not in quotes is from a description of the bill by Frank Wilkinson, director of the National Committee Against Repressive Legislation, in a Sept.-Oct. 1975 Center Magazine article. The NCARL has taken a leading role in the fight against S-1 and were able to penetrate (literally) the Senate Judiciary Subcommittee to get the latest amendments which they had been trying to keep secret.

**Wiretapping:** Reaffirms the 1968 law, including the ambiguous presidential authority to wiretap domestic activities where a "danger to the structure" of the government is involved. By virtue of incorporating the multiple changes in existing statutes, S-1 expands the areas where wiretapping is permitted as part of the investigatory processes. It directs telephone companies and landlords to cooperate forthwith and "unobtrusively" with government wiretappers, and provides for compensation for such cooperation.





# developing an anarcha-feminist ideology



We feel there is a need to develop a communist anarcha-feminist ideology because communist anarchism and feminism joined together would be a logical and complete union of principles and ideals. Neither would have to be altered or apologized for to suit the other. Both would be enriched by their integration.

There is much to be studied, new concepts to be thought about and acted on. Many feminists are searching for a framework in which to actualize a revolution. Feminism alone means many things to many women. Women all over the country are seeking specific political ideologies with which to attack all of the conditions which oppress all people. Because of their dedication to non-hierarchical relationships, working in small groups and deriving power from the masses, feminists are called natural anarchists. Though this is true, it is time to concretely explore the association. Anarchism comes the closest to providing a clear analysis of political, economic and statist oppression and should, by its very nature, encompass feminism, but this has not been the case.

Most anarchist and feminist language is common; changing what is contradictory to feminism in traditional anarchist thought is one of the tasks before anarcha-feminists. One of the key reasons anarchism and feminism are so well-suited to each other is that both are root concepts, humane enough to encourage movement and flux; to recognize the need for a continuous revolution within themselves. The idea of freedom of association, inherent in both, offers to women and men a framework for total personal, political and social revolution.

WHY ANARCHISM? WHAT DOES ANARCHISM BRING TO FEMINISM? Anarchism is based on freedom of association. It is a clear understanding of hierarchy and authority and how they work politically and economically to oppress. Anarchism gives us an economic analysis, suggests a system of organization, a workable plan for revolutionary action. Here we must say that the anarchism we are talking about is communist anarchism, the only kind of anarchism compatible with our feminist principles and our history of cooperation and sharing.

Revolution is an ongoing process in anarchist thought. It takes seriously the spiritual, emotional and individual aspects of human nature, which also is basic to feminism. Anarchism relies on the belief that humans, regardless of their mental and physical capacities, are basically constructive, when given the chance. Anarchism reinforces feminism's intuitive understanding of the need for a mass movement, the necessity of the masses to carry out revolution, rather than an elite group of professional revolutionaries.

## WHAT DOES FEMINISM BRING TO ANARCHISM?

Revolutionary feminism is the first political ideology to challenge all caste oppression, whether based on sex, class, age, race or mental and physical attributes. Since many women experience oppression not only on account of sex but also class and race, we have a concern for and a material base for uniting all oppressed people. Feminism recognizes patriarchy, capitalism and statism as cores to caste oppression. Feminism also challenges all assumptions about revolution and relationships in a liberated society. Feminism recognizes that oppressions are always interrelated, that personal and economic and political oppressions are manifested in all our lives. Feminism offers to anarchist men an unlocking of the masculine inheritance that cripples emotion and expression. Feminism brings to anarchism the sense of the circular, of connection, the finishing touches of existing anarchist awareness, of the human need for beauty, joy and expression.

ENDS AND MEANS: What is it, then, that we mean when we talk about communist anarcha-feminism? There are many aspects that are important, that should be stressed. We will start by talking about the unity of ends and means. We have an understanding of revolution as an ongoing process. The values we foresee for the future must be put into practice now. What we do



# Book Review



## COLLECTIVES IN THE SPANISH REVOLUTION

Gaston Leval, trans. V. Richards  
Freedom Press, 368 pp.

The significance of Collectivisation during the Spanish Civil War was the fact that it came into being more by necessity than by will. The trade-union movement had been organized in Spain, particularly Catalonia, on a decentralized basis, the unit being the locality, and control had rested with the membership, not the delegates--subject to instant recall and only one of whom (in 1936, with a million and a half members) was a paid official. When the fascist revolt took place the people rallied to the union halls, they were determined to resist a naked revolt of the capitalist class against progress.

It was natural that they should seize the factories which had been abandoned. This fitted in with the anarcho-syndicalist ideology of the unions. Government had abdicated. Behind the barricades there was a revolution going on.

Strange that the Communist Party was so implacably opposed to the collectivization that it preferred sending in an army to crush them rather than fighting fascism. Not so strange when one considers not merely the alarm of capitalism (at a time when the CP was wooing the French and British democracies) but the implicit threat to state communism. The whole excuse for proletarian dictatorship was undermined.

Gaston Leval tells the story of a few of the collectives. It is a formidable achievement out of the four hundred agricultural collectives in Aragon, nine hundred in the Levante and three hundred in Castille. In addition the WHOLE OF INDUSTRY in Catalonia and 70% of the Levante was under workers' control. The malicious, amused anecdotes about workers' control in Spain need not be accepted any longer. Gaston Leval gives the whole picture, warts and all. For those in Britain (and we in the U. S.) who dabble in the ideas of workers' control it is a

salutary lesson. Not only was production maintained, but it proved the State was not necessary at all. This book is certainly one of the most important contributions to the ideas of workers' control yet published in English. It is the story of the alternative socialism to nationalization and workers' participation. Not in theory, but how it worked out in practice.

Reprinted from the Sept.-Oct. issue of  
Black Flag

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\* We have several copies of Leval's book \*  
\* if people want to send for one. The \*  
\* cost for the book and postage is \$6. \*  
\* Send your request to Soil of Liberty \*  
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## S-1, cont'd.

Death Penalty: Attempts to circumvent the 1972 (Furman v. Georgia) Supreme Court decision which held that capital punishment was cruel and unusual punishment because it had been so "wantonly and freakishly imposed." S-1 would provide mandatory executions for certain crimes under certain conditions. "Capital punishment would be reintroduced for certain classes of treason, sabotage and espionage, whether the offense was committed in peacetime or war." "Murder is a capital offense when committed during the course of espionage, kidnapping or arson but not in robbery, burglary or rape. It is also a capital offense in a 'specially heinous, cruel or depraved manner.'" (Guardian, Oct. 22, '75)

"Leading" a Riot: Redrafts 1968 law. It provides for up to three years in jail and/or up to \$100,000 fine for "movement of a person across a stateline in the course or consummation of a riot." A "riot" as defined could involve as few as ten participants whose conduct "creates a grave danger of imminently causing damage to property." Invokes comprehensive federal jurisdictional involvement down to the level of barroom affrays. "This definition requires proof that the danger was 'grave' but the threatened 'injury' or damage may be insignificant. The 1968 law, which is reactionary enough as it is, requires proof that the defendant crossed a stateline with the 'intention'



# 15 years — for "imminent, lawless conduct", i.e. A PURPOSE!

of inciting such a riot and the conviction of the Chicago 7 was reversed because of lack of this proof. The bill remedies this defect by eliminating the element of intent. All that would be required is for the government to prove that the defendant used the mail, an interstate phone call, or interstate travel in the "planning, promotion, management, execution, consummation, or concealment" of the crime or that the "riot" obstructs a federal function or occurs in a federal jail or prison. The penalty is three years in prison, increased to seven if the planned 'riot' involves federal prison inmates, and a \$100,000 fine. An organization 'sponsoring' a 'riot' could be fined \$500,000." (Guardian, Oct. 15, '75)

Entrapment: Permits convictions of defendants for committing crimes which they were induced to commit by improper pressures of police agents. It puts the burden of proof on the defendant to show that he or she "was not predisposed" and was subject to "unlawful entrapment". The crime must be such that an "ordinary law-abiding person" would not have become involved.

Secrecy: Some of the most publicized sections to date concern the press. "Journalists who receive classified information, such as the Pentagon Papers, would be required to turn it over to the government immediately and furnish the identity of the person who leaked it. To defy this law could mean seven years and a \$100,000 fine to the reporters, editors, or publisher involved. Shield laws protecting journalists and their sources from prosecution would be inapplicable to information about the federal government or military.

The person leaking the information could be convicted of treason and given sentences ranging from seven years to death, depending on whether it was done "with knowledge that it may be used to the prejudice or safety of the U.S." It amounts to an expansion of the law under which the Rosenbergs were executed. All this is regardless of whether the leaked information was supposed to have been classified in the first place.

The section on "Impairing Military Effectiveness by Issuing a False Statement"

threatens journalists with jail if the military decided their reports "aren't 'accurate' and therefore 'aid the enemy.' A journalist who wrote a story contradicting an official military statement, for example, could be accused of issuing a false statement which aided the enemy. If convicted under this section, that journalist could receive a seven year sentence and a \$100,000 fine. If it was decided that he or she did it intentionally to aid the enemy, the sentence would lengthen to 15 years.

These provisions, along with others regarding the press, would effectively place control of information about the government and the military in the hands of the government and the military. S-1 would create in this country, for the first time, an Official Secrets Act.

Unauthorized acquisition or publication of government information, whether or not actually harmful to the U.S., and classified "secret" by any government bureaucrat, can subject the news source, reporter, and publisher to the penalties of at least eight over-lapping criminal statutes, which range up to life imprisonment and death. The bill gives a virtually unlimited discretion to deny public access to any information which the government chooses to suppress as "relating to national defense." Even proof that a document was wrongly classified would not constitute a defense." (Guardian, Oct. 15, '75)

Sedition: Redrafts the 1940 Smith Act, made inoperative by the 1957 Supreme Court decision (*Yates v. U.S.*). Provides up to fifteen years imprisonment and/or \$100,000 fine for allegedly inciting "other persons to engage in imminent lawless conduct that would facilitate" the destruction of the federal or any state government; and up to seven years imprisonment and/or up to \$100,000 fine for participation as an active member in a group that the defendant "knows" has such a purpose. "The shifty language tries to obscure the real purpose of the section, which is to allow the government to imprison people merely for talking about revolution—an activity fully protected by the First Amendment." (ACLU pamphlet Stop S-1)



# Anarcha- Feminism, from 3

and how we do it determine what we get. We believe that a liberated society would not be a static one given to the people after a magic revolution but one that is achieved through direct participation, consciously revolutionary in all its phases. This means the way we live and communicate our ideas before, during, and after a revolution will affect the success of it: and without this process working, a revolution will never be achieved.

INDIVIDUALITY, COLLECTIVITY, AND DEPRIVITIZATION: As part of our process we understand the compatibility of individuality and collectivity. When we talk about individuality we are not talking about the individualistic competition that hierarchical society breeds. We are talking about freedom for individuals to develop in ways they choose. That freedom can be had by collective or community work toward meeting individual and broad-based needs. Through collective analysis and feedback individuals will be better able to understand the forces that have shaped and continue to influence their personalities and lives. Living our concepts directly leads to the realization that the personal is political, a basis for people to daily affirm their beliefs and needs.

PERSONAL AND POLITICAL: Anarcha-feminism recognizes the unity of the personal and political. Our analysis must be applied to everyday life-- we must live our lives in a revolutionary way. Our way of thinking, acting and perceiving reality must change along with the social and economic fiber of society. We must, with the support of others, become self-actualizing individuals, take control of our lives and struggle to free ourselves from the restraints on our freedom that we have internalized. This implies an attitude toward revolution that includes an understanding of the need for joy and celebration. Renewing our energies through play and celebration is considered important to revolution. We see the personal life as one stage of the revolution. We must always keep in mind that revolution is social, and we must strive to make the liberatory ideal a common one.

CULTURE: Art is perhaps one of the most obvious means for melding the personal and political, though the connection is often misused or brushed off. Art is more than a means of celebration for those

who enjoy it. For many serious revolutionary women, art is a way of life and work. Anarcha-feminism recognizes that cultural diversity and freedom of choice are important aspects of a liberatory society and must be encouraged now. Because of our background in an authoritarian society, there are aspects of cultural freedom we must immediately become aware of and advance. One aspect is sexuality. The freedom to guiltlessly develop sexually and sensually and self-determination as to who, when, where, and how we relate sexually are essential aspects of a liberatory society.

Feminist analysis growing from women's experiences in the nuclear family extends anarchist analysis of hierarchy into the vital areas of family and daily life. We see the nuclear family as the base unit for a possessive, authoritarian society. People's energies are directed from constructive, creative work to the struggles of maintaining life in that unit. The nuclear family isolates women and young people, seriously restricting the cultural, intellectual and physical development of youth. Our revolutionary process should include development of alternatives to the nuclear family. Alternative ways of providing for the functions now performed in the family, especially ways relating to the care of young people. The concept of private property, so intimately linked to the nuclear family, must be destroyed and the concept of ownership by use replace it. USE IT OR LOSE IT, my mother always said. One way to begin destroying the private property concepts is by neighborhoods holding certain tools in common--rakes, lawn mowers, etc. or by forming housework or snow shoveling brigades.

ORGANIZATION: Anarcha-feminism recognizes the need for organization. It is important that organization is a voluntary association of individuals and groups. In other words, organization is self-created and intentional. Organization must be non-hierarchical. No one person or group should control others. One way to advance equalitarian structure is by using a consensus decision-making process. With consensus each individual or group has equal power. And we understand that with consensus information sharing is a necessity.

Leadership is an important concept to discuss. Individuals are leaders because

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they exert influence on account of their experience, personality, etc. Keeping in mind the unity of means and ends, we understand there are ways to facilitate sharing of leadership--task rotation, skill sharing to insure the same people do not continually occupy the same roles. It is important that people exercise self-discipline in taking initiative. Women--and men--have been prevented from developing skills because of our obsession with efficiency. Because of this "religion of efficiency", anarcha-feminists must destroy the mystique of leadership by encouraging and actively supporting unskilled persons in taking leadership roles.

While groupings based on sex, class and race are expected and encouraged, we do realize that we are/will be involved in a movement that is mixed. Therefore, we have looked into what we call an anarcha-feminist ideology, and we have certain expectations from the people--especially the men--we will work with.

People must have an active understanding that many of their most habitual, everyday attitudes and actions are oppressive. We must examine even such mundane things as humor, language, fads in human relations, commonly used in all unequal power relationships--by corporations against workers, individuals against individuals.

People because of their sex, class or race privilege or oppression, have developed and learned ways of acting and thinking that are incompatible with a revolutionary ideology. We expect an understanding of the essential nature of recognizing, expressing and fulfilling emotional needs and a willingness to act on that perception. We also expect and encourage gatherings of affinity groups, such as women, men, class groups and race groups to further explore and understand their oppressions and to give and receive support in overcoming them.

As we said earlier, feminism--up til now--has intuitively developed along anarchist lines. The time has come to consciously merge these two--feminism and anarchism--to come up with a workable revolutionary ideology and analysis. We understand that it is from our practice that we are able to build theory, and we know the theory we develop will enable our practice to be more clear and directed. Thus, anarchism and feminism

will continually supplement and support each other. It is to that end we have presented this statement of anarcha-feminist ideology.

Nancy Evechild, Margot Rideau, Beverly Adams, Mary Hastings

We gratefully recognize and thank the women of the Des Moines New World Collective. (A communist anarcho-feminist collective) for inspiration and ideas.



[Woman's] development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality, and not as a sex commodity. Second, by refusing the right to anyone over her body, by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc., by making her life simpler, but deeper and richer. That is, by trying to learn the meaning and substance of life in all its complexities, by freeing herself from the fear of public opinion and public condemnation.

Emma Goldman (1869-1940)



# ANARCHA-FEMINIST CRITICISMS & RESPONSES

The following comments and criticisms are from anarcha-feminists who attended the anarchist conference. They will hopefully clarify and point up problems which occurred during the weekend.

Some women thought that the anarcha-feminist paper and discussion had a vague, abstract quality. The way in which it was presented developed into a problem because of lack of a specific focal point to respond to. The group to which the paper was presented was too large to allow for a constructive evaluation and discussion of the ideas set forth. This situation led to people talking over subjects which other groups have dealt with in past years.

Other women felt that the paper had much to say. It was well written and points were stated clearly. After the reading of the paper the ideas presented were not thoughtfully considered by the men, but rather the concept of anarcha-feminism was challenged and much time was spent dealing with the validity of feminism as a political reality. One man's question indicated that he felt that there is no difference between feminism and anarchism. From the comments made, it became clear that the men had little understanding of feminism. It appeared that our ideas were not taken seriously.

One major criticism was that men became very defensive about feminism. Rather than dealing with their problems, they said how intimidated they felt by what the women were saying, i.e., oppressed. They did not admit to themselves that sexism is their problem; they tried to lay the responsibility on women to solve their prejudices for them. The point is that when a minority group such as Blacks state their feelings as oppressed people, they would not be told that they were intimidating whites; women demand the same understanding. As one woman stated, "Years ago people recognized that it was White Racism not the Black Problem."

Throughout the weekend there was seen the need for dialogue and problem-solving that men need to learn from women. The

women were better at integrating their feelings and experiences while the men stuck to theory. It is strongly recommended that the men get together in their own small groups to go through the process of talking and getting to know one another. It is not up to the women to do it for them.

In conclusion we have this statement from the 1872 Manifesto addressed to public opinion by the Federal Council of the Spanish Section of the First International: "We want for all individuals of both sexes a complete education in science, industry and Arts so that intellectual inequalities, almost entirely imaginary, will disappear, and that the distinctive effects of the division of labor should not recur, one will then secure the unique, but positive advantages from that economic force by the production of that which is destined to satisfy human needs . . ." And from Gaston Laval, "The subjects dealt with (at the International) included the fate of women, whose emancipation is intimately linked to the problem of property."\*

If anarchist men in 1872 saw so clearly the implications of sexism, can we not expect at least as much from anarchist men in 1975?

\*As quoted in Collectives in the Spanish Revolution, Gaston Laval.

## SUGGESTED READINGS

Red Emma Speaks  
Dialectic of Sex--Shulamith Firestone  
The Forest People--Turnbull  
Autobiography of Emma Goldman  
Rebel in Paradise  
Collectives in the Spanish Revolution--Laval  
Woman's Evolution--Reed  
Sisterhood is Powerful--edited by Robin Morgan  
Sexual Politics--Kate Millet  
The Descent of Woman, Elaine Morgan  
The Second Sex--Simone de Beauvoir  
Woman's Estate--Juliet Mitchell  
The American Woman-Who Was She?-edited by Anne Firor Scott



**Obscenity:** Freezes into statutory law recent restrictive decisions of the Supreme Court in this area. S-1 would permit the invocation of federal law enforcement against the most trivial local trans-actions. It precludes as a defense that the material in question might be lawfully produced and distributed under the relevant state laws. The section embodies "all the classic defects of the obscenity law and provides a serious clash with the first amendment." It prohibits distribution of and advertisements for material containing explicit representation or detailed description of sexual intercourse or explicit close-up representation of human genitals. The only exception is for such material as a "minor portion... reasonably necessary and appropriate... to fulfill an artistic, scientific or literary purpose." Even that exception fails if the material was "included primarily to stimulate prurient interest." It is no defense that the distributor did not believe the material to be obscene if he or she had general knowledge of its contents. And the penalties are severe: three years in prison and a \$100,000 fine for an individual and a \$500,000 fine for a corporation." (*Guardian*, Oct. 22, 1975)

**Sabotage:** Provides the death penalty or life imprisonment in some cases, up to twenty to thirty years in prison and/or up to \$100,000 fine in others, for activity that "damages, tampers with..." almost any property or facility "used in or particularly suited for national defense" or service that is or might be used in the national defense, with the intent to "interfere with or obstruct the ability of the U.S. or an associate nation to prepare for or engage in war or defense activities." Clearly, such language would make every public demonstration, no matter how peaceful and orderly, subject to potential criminal sanctions. (Sec. 111; p.64)

**Demonstrations:** Virtually every kind of civil rights, peace, and other protest action would be threatened with severe penalties under a series of vaguely drafted infringements on the right of assembly, including restrictions on the right to demonstrate adjacent to wherever authorities may declare to be the "temporary residence" where the President may

## Anarchist Gathering, continued.

One woman said that she had been an anarchist for six months, but before the weekend, had never seen "a real live anarchist." The positive energy coming out of this gathering excited many of us. We're looking forward to an increase in anarchist activity in Minnesota

## STUDY GROUPS FORMING

The interest shown and generated at the gathering has prompted the setting up of a process through which people interested in reading and discussing anarchist writings in small groups can contact each other. Through a book co-op, access to readings can be facilitated.

Three study groups have been going for some time now and the people involved have found that their groups help in the understanding and developing of anarchist theory and practice. The comradeship and trust in the groups have given people support in their everyday and political struggles, as well as building the basis for good working relationships within the group. Because reading groups form a natural unit, it is anticipated that they would form the initial structural basis of any developing Minnesota Anarchist Federation.

For information, contact:

Margaret Hastings, 377-892

Chuck Phenix, Nancy Evechild, 874-1965

Margot Rideau, 374-4486

be staying. Under another section, entitled "Demonstrations to Influence a Judicial Proceeding", demonstrations at trials, either outside or in the courtroom, could mean six months in jail and a \$10,000 fine. Demonstrations within 200 feet of a courtroom or even the home of a judge by picketing, using a loudspeaker, or silently carrying a sign would also be against the law." (*Guardian*, Oct. 15, '75)

**Marijuana:** Possession of the slightest amount for personal use entails thirty days' imprisonment and/or \$10,000 fine; second offense increases to six months and/or \$10,000 fine.



# Senate-1...

Native American Jurisdiction: "S-1 would cut severely into tribal jurisdiction within reservations and thus would seriously damage Indian self-government. Federal and State jurisdiction would be expanded at the expense of tribal jurisdiction. The reason for this situation is that S-1 treats all federal enclaves, including national parks, military reservations and Indian reservations, as though they were alike, brushing aside the historic special situation and rights of Native Americans. The danger to Native American tribes is one of the least known features of S-1."

(S-1: An AFSC Examination of a Repressive Bill)

Conspiracy: "S-1 makes conspiracy law looser than ever by not even requiring an overt act to show intent to complete commission of a crime that has been discussed with one or more others. Intent could be demonstrated by any conduct, and the definition of conduct in S-1 includes acts of omission and possession as well as commission. The conspiracy provisions are all the more dangerous because they interconnect with other offenses and reinforce them with heavy penalties."

(S-1: An AFSC Examination of a Repressive Bill)

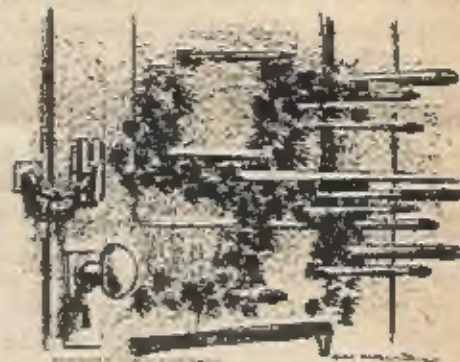
Contempt: Penalty for refusal to cooperate with congressional committees, e.g., Senate Internal Security Subcommittee, is increased from one year in prison to three years and/or \$100,000 fine. "The coverage is also broadened to include questions asked in any official proceeding."

(Guardian, Oct. 15, '75)



my god!

Illegal Evidence: S-1 incorporates provisions designed to make "voluntary" confessions admissible even if obtained by secret police interrogation in the absence of counsel and warning prescribed in the Miranda case, and provisions designed to assure admissibility of eyewitness testimony regardless of prior police irregularities in suggesting identification.



Right to Resist and Illegal Arrest: "S-1 completes the process the Supreme Court started last year by completely eliminating the right to resist an illegal arrest. Under present federal law there is a right to use such force as is absolutely necessary to resist an attempted illegal arrest, even if the defendant knows that the person making the arrest is a lawful enforcement officer. The basis for this right is rooted in the Fourth Amendment, as the Supreme Court said in 1966, 'to protect personal privacy and dignity against unwarranted intrusion by the State.' On the other hand, the bill virtually permits a federal official to perform a criminal act in the belief that he or she had authority to do so, 'even if his belief was mistaken.' This defense applies to the use of 'deadly force' by an FBI agent or Federal Marshall in making an arrest or to prevent an escape from arrest. Obviously, to give law officers this defense is to hand them a hunting license for murder."

(Guardian, Oct. 22, '75)

There are other bad sections dealing with the insanity defense, harboring criminals or even warning someone that they are being sought, the "Watergate Defense" for officials who were only following orders, and on and on.





# "Could such a bill pass the law makers of this Country??"

Out of the Anarchist gathering came the decision to form a work group to stop S-1. The idea was to have a special focus on the tenuous nature of liberties under capitalist democracy. The work group has decided to put out a wall poster. Since the local chapter of the National Lawyers Guild is planning a broad educational campaign about S-1, some of us have been meeting with them.

In response to S-1 there have been two general strategies. One put forward by certain liberal senators (and to date the ACLU) is the amendment route whereby the worst features could hopefully be gotten out and then live with the rest. One recent amendment has raised the number of participants necessary for a federal riot from five to ten and another concerns sedition. "In the original draft, the provisions call for 15 years in jail and a \$100,000 fine for membership in an organization which 'at some future time would facilitate' the destruction of the government 'as speedily as circumstances will permit,' and where intent for such incitement can be shown. The problem with this section, apart from its repressive nature, is that the language is unconstitutionally broad. In the amended bill, the phrases 'at some future time' and 'as speedily as circumstances will permit' are stricken and the phrase 'imminent lawless conduct' is added before the words 'which would facilitate the destruction of the government.' This change not only makes the provision less vague, but it is in keeping with the pre-1957 cases in which the Supreme Court upheld the Smith Act. Needless to say, the amendment does nothing to liberalize the reactionary content of the section." (Win, Aug. 7, '75)

Many people familiar with the legislative process say that since the bill is now out of subcommittee, there are too many bad features to get rid of them all. Furthermore, they say the bill is so poorly written that the whole thing should be thrown out. This is the position of the National Committee Against Repressive Legislation. Few radicals want to create any illusions about working through representative government, but many see that

this is a necessary defensive tactic to defeat this bill. I agree with the Guardian that "what is needed, in the view of S-1's opponents, is the immediate building of a mass anti-repression campaign that would provide enough muscle to defeat the bill and stop any similar attempt in the future."

Some people feel this bill could not possibly become law. Two things. Last year



seven pages of the bill concerning the death penalty were pulled out and passed by the Senate, but there was not time for the bill to go further before the end of that Congress. This year the whole bill is expected to pass the Senate and go to the House next year for hearings and possible voting in the spring. By then the election farce will be in full swing and with demagogic cries about law and order and getting tough on criminals, it just might pass.

Yes!  
So contact Don Olson  
to help fight S-1 !!  
724-2976



# THE FREE SOCIETY IS NOT HERE YET, SO...

Putting out this newsletter to you costs money. Our initial expenses, including a P. O. Box, postage, etc., for this issue were around \$90. Thanks to several generous comrades, much of this is already covered. The expenses would be even higher this time without Haymarket Press donating their labor to print it.

To get this newsletter out to you on a regular basis, the newsletter work group would like to ask readers to share the expenses by contributing \$2 to \$4. The newsletter also invites your announcements of events or interest to anarchists and any articles, poetry, art, or cartoons that you would like to see included in the next issue. Persons wanting to help put out the newsletter are encouraged to contact us. With all our help and cooperation, Soil of Liberty can keep us all in touch with each other and assist the understanding of and movement toward anarchist communism. Help sow the Soil of Liberty.

## WE NEED \$

**Soil Of Liberty**  
**P.O.Box 3840**  
**Loring Station**  
**Mpls, Mn. 55403**

To:

### UFW CHRISTMAS FUNDRAISER

THE UNITED FARM WORKERS UNION IS HAVING  
A FUDRAISER ON:

DECEMBER 14th at St. Francis Cabrini's  
1500 Franklin Ave. S.E.  
Minneapolis

6 P.M.

WINE AND BEER

All contributions go to  
the Union.

\*SOLIDARITY WITH THE FARMWORKERS\*



### GOON OF THE MONTH

Douglass Durham, who was a police spy in the American Indian Movement for two and a half years, ultimately occupied the position of AIM's security chief. Durham has a long history in Des Moines as an informer after being drummed out of the police force in 1962 as a violent psycho. Now, after betraying the Native American struggle, Durham is on the John Birch Society lecture circuit trashing AIM, ending up his "talk" urging listeners to "go after" AIM and to join the Birch Society "as the only safeguard between America and Anarchy."

